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## JULIUS LIPPERT

### AN AUTOBIOGRAPHICAL SKETCH<sup>1</sup>

After the publication of Sumner's *Folkways*, in 1907, the editors of the then *Yale Review* were anxious to secure a good review of that book. I was commissioned to consult Sumner on the matter. He never paid much attention to reviews, but he said he would not mind knowing what somebody like Lippert thought of the *Folkways*. I then wrote to Lippert, stating the case and explaining the high regard which Sumner had felt and had instilled in us all here at Yale for the *Kulturgeschichte*. I received a very kindly letter from Lippert, in which he expressed great interest in the book we wished to refer to him, and promised to write a brief article on it if his advanced age and invalidism permitted. This review was never written, for, as I have since learned from Lippert's daughter, sufferings grew on him apace and he died after an operation to relieve bladder troubles, on November 12, 1909.

After the death of his wife, referred to in the autobiographical sketch, and of the husband of his daughter, Lippert went to live with this daughter, so that she knew much of his mental activities during his later years. She reports that he was deeply interested in Sumner's book, but that, aside from his illness, he was impeded from carrying out his purpose of writing by the slowness with which he read English.

I have received within the last week a letter from a man whom Lippert seems to have aided in his extremities, inclosing two encouraging

<sup>1</sup> This translation from *Deutsche Arbeit*, Jahrgang 1905-6, is published at the suggestion of Professor A. G. Keller. At the request of the editors Professor Keller contributed the introductory note.

notes from Lippert, and warmly appreciative of the essentially helpful and kindly nature of the dead author. It has been a great gratification to me to find that a scientist, for whose intellect I cherished so high a regard, was also worthy of high esteem as a simple, helpful man.

A. G. KELLER

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I was born in the old cloth-manufacturing town of Braunau in Bohemia April 12, 1839. At that time the town was governed by the Benedictine foundation of the same name. My father, Vinzenz Lippert, had migrated as a clothmaker from Freiwalldau in Silesia, and then became an apprentice as a member of the household of the clothmaker, John Mendel. The presence in the same household of Josepha Schön, who afterward became my mother, accounts for this arrangement. The Schön family came from old settlers in Hermsdorf in the Braunau countryside. As was so often the case, the linen trade lured the family into the town. The cholera scourge which broke out at the beginning of the thirties of the nineteenth century bereft my mother of parents and older brothers and sisters. The orphan had found a home in the family of the clothmaker.

My father took over from Mendel—with debts, of course—the shop, and after the death of the daughter Agnes also the house, 211 Niedergasse. To this daughter long unmarried, later Frau Janauschek, I owe a large part of my education. My mother's feeble health, and my father's submersion in his work often compelled them to intrust me to the care of this "aunt." She well represented a culture of the well-to-do class of the time which furnished me more stimulus than could have been afforded by the narrow conditions of my own home, particularly in view of the depression then beginning in the cloth industry. Before I was old enough to enter school, her father, living in comfortable retirement, had not only been glad to keep me occupied in his little garden which was a model of cultivation, but he had taken me into the shops of all sorts of artisans and had taken delight in my zeal for knowledge. The daughter, who was not without literary culture, continued the work in other directions.

It was not at all unwelcome to her that my father decided me to be too weak for his trade, and I owe it to her influence that in

my twelfth year I was sent to the Benedictine *Gymnasium*, which at that time consisted of four classes. After the custom of the time the secret thought in my parents' minds in adopting this course was of the clerical calling, which to them meant at the same time membership of the ruling class. "There is nothing better," said my by no means bigoted father, "when you open your eyes in the morning a twenty piece is already lying on the table!" Deep piety drew my mother in the same direction. From that time the family of the notary, Eppinger, in which I was welcomed as the comrade of the boys, exercised various beneficial influences upon me, and I was very impressionable.

While I was in the third grade my father died. The complete collapse of cloth-making in Braunau and the expenses of the long sickness had almost exhausted the family resources, and my mother also wasted away after several painful years. A Saxon scholarship yielding eighty gulden enabled me to pursue my studies and caused me to enter the higher *Gymnasium* at Prague. Under great deprivations—my physical appearance and my meager costume did not make me a preferred creditor of student benefactions—I attended the university, hearing first law under Brinz and Schulte, then philosophy, history, and the German language under Volkmann, Höfler, and Kelle, with paternal advice about tributary subjects from Tomek, who was a not infrequent visitor in Braunau.

Volkmann's "Tuesday" brought me into relations of friendship with Dr. Dressler, Philipp Knoll, Leo Nagel, Pickert, Wiechowsky, and Ludwig Schlesinger. In another direction and mostly in connection with a younger element, I formed friendships by means of the newly organized union "Teutonia," to which I belonged as a senior for some semesters, and by means of the newly awakened fraternity life in general. From such sources sprang my early friendly relations with Gustav Laube, the lawyer Alfred Goldschmid, and others. Together with Wiechowsky, Schlesinger, and Hallwich I became a founder of the *Verein für Geschichte der Deutschen in Böhmen*, which brought me into connection with J. V. Grohmann, Jos. Bayer, and Banhans. Under the auspices of this youthful organization, and supplied with a traveling stipend of twenty gulden, in the same year in which I was preparing for

the state examination for appointment as *Gymnasium* teacher, I undertook a survey of the city archives of Trautenau. In this work I was at all events not assisted by the chief magistrate of the town, Dr. Porák. The outcome of this voluntary enterprise, guided by no competent adviser, was the schoolboyish work now forgotten, *Geschichte von Trautenau*. Other apprentice works brought me into relations of friendship with D. Kuh, the benevolent encourager of ambitious students.

My "economic situation" in 1863 was such that it was out of the question for me to proceed to a university degree. I successfully passed the test for fitness as a *Gymnasium* teacher, and Professor Höfler so warmly recommended me to the city council of Leitmeritz that in the same year I was appointed to a position in its newly established *Oberrealschule*. The finances of the town were in a condition very much like my own, and the salary promised was only six hundred florins, with an additional one hundred florins as soon as the town should win a suit then in court over a bridge claim. The town was prudent enough to lose the case.

Nevertheless I had to forego the customary recourse to tutoring for increase of my income. I was impelled to devote all my leisure time to examination of the city archives, the treasures of which were at that time in the most miserable state of preservation imaginable. On the other hand I was favored with more gracious treatment by the city council than had been my previous lot in Trautenau. As outcome of my studies there appeared in 1871 my *Geschichte der Stadt Leitmeritz*.<sup>1</sup> Whatever estimate be passed upon the results of these studies, with which I must now group those to which I was stimulated during my preparatory period by the old town record of Braunau, for me they had the one great value that they taught me to penetrate through the historical phrase to the literal ground of facts. I ceased to "learn" history from the top downward, and I began, within narrow limits to be sure, to construct it from the bottom. This also corresponded with a talent which from childhood I thought I discovered in myself. With retentive memory, and with still more active observing powers, I

<sup>1</sup> In der III. Abteilung der "*Beiträge zur Geschichte Böhmens*", herausgegeben von dem Vereine für die Geschichte der Deutschen in Böhmen."

was from the outset beaten in the routine of learning lessons by less talented pupils. While I was carrying on my studies in Leitmeritz, there was before my mind as ultimate purpose a vision of a *Geschichte des Bürgertums in Böhmen*, but the course of my life and especially the bread-and-butter problem, which always had a certain share in shaping the former factor, deflected me from that goal.

In the early spring of 1865 I entered into matrimony with Malwine Fridrich, with whom I had become acquainted in Braunau. She was the daughter of a Vienna merchant who had carried on a linen business in Abtsdorf, which had been caught and wrecked in the swirl of the war year 1859. Whatever was thereby lost to the new household was amply offset by my brave wife during nearly forty years of faithful and conscientious fulfilment of her marriage vows.

In addition to the studies named, and to instruction of classes always overfilled with ninety to one hundred pupils, I was occupied not only with minor contributions to the *Mitteilungen* of the *Geschichtsverein*, but also with the political and especially the politico-pedagogical questions that were at the time eagerly pressing for solution.

I undertook to deliver the address at the first *Wanderversammlung* of the historical society mentioned. The meeting was held by invitation at Leitmeritz, and in company with Dr. J. V. Grohmann and Dr. Heinrich Stradal, later Bürgermeister of Leitmeritz, I organized there the first "political union." Then, with the essay on the new public-school law I opened the long-drawn-out series of discourses of the "German Union for Dissemination of Knowledge Useful to the Public." For a long time my pen was in the service of that movement.

At that time the German representatives in the town organization of Budweis, which was at that time already somewhat affected by a national reaction, were planning an ambitious reform of the seriously demoralized public-school system. The scheme took as its basis the new public-school law, and was developed in the spirit of its progressive principles, the application of which had been very fragmentary and grudging. As director of a new public school of twenty-two classes for boys and girls, I attempted, under the

stimulus of the popular movement, the work of reorganization which amounted to a re-creation of the Budweis school system. I concentrated all my energies upon this task, at the same time I devoted every free hour to supplementary instruction of the teaching force which gave me its full confidence, and to collection, with as little outlay as possible, of material for observation instruction. Incidentally I learned the preparation of specimens and modeling. In a few years I had completed the reconstruction to my own satisfaction, and as I believe to that of the authorities. At least I could not infer the contrary from my appointment as second vice-chairman of the *Prüfungskommission für Volks- und Bürgerschulen*. At all events it may be mentioned that, in the most influential of the school boards of the time, the influence of Father Maresch, who was opposed to the spirit of the new public-school law, was eliminated so far as the *Volksschule* was concerned, and against his wish he was assigned to inspection of the *Realschule*.

When I reconsider my attitude at that time from the standpoint of my subsequent experience, I discover the one mistake that, filled with the spirit of the law, I believed that in all those cases which were not placed beyond the range of doubt by subsequent ordinance, this "spirit" was necessarily decisive. Perhaps I occasionally fell under the second error that I identified my own spirit with the spirit of the law. On one occasion an employee of the mayor's office, where I often had business—I remember neither the name nor the rank of the man—warned me to this effect: "You are on the wrong track. The best way in a public office is to do only just enough to keep from being fired. Anything more than that is all to the bad." "This," he added, "is an ancient rule of the Capucines." I had not previously been aware of it.

A single example may be permitted. Even the Germans in Budweis at that time usually had their children learn the *Tschechisch* first. German was supposed to be learned in school. The consequence was that 90 per cent of the children of school age entered school without knowledge of the language in which instruction was given. In accordance with the law pupils who had never been in school at all and others who had been in the *Piaristenschule*, which had to be self-supporting, were put together.

On account of the existing law, which permitted no variation of material for instruction, no progress could be made with such a heterogeneous mass. No help could be counted on from the higher authorities, and the primer of Heinrich which was afterward approved by no means met the demand. In my innocence, regardless of the aforesaid Capucine rule, I felt myself bound to introduce the method of Kehr, and along with it the Kehr primer. It started with an observed object and its name as "normal word." It offered the sole possibility of building up the instruction quite without presuppositions, and therewith to complete the pupils, lacking linguistic knowledge. I initiated the younger teachers into this method. They adopted it gladly, and in an astonishingly short time we accomplished with the most unpromising material results which were recognized with admiration by the school inspector, the local pastor. The national inspector did not interfere with this reform plan, but was inclined to encourage it. Nevertheless it was a questionable departure from the prescribed track. I was less successful in gaining similar treatment by the authorities for my publicly expressed opinion about the relation of the "religious exercises" to the new school. The obvious reason was to be found in the fact that the minister of instruction, von Stemayer, was of a different opinion. If I had no right as a subordinate in the school system to make use of the press to strengthen my case, I felt that I had the right as a member of the lower house of the *Landtag*.

It was necessary to mention these things because my subsequent persecution by the national inspector, Father Maresch, could not have had its motive in what I did later in his inspection district, strictly in accordance with the old scheme. It was prompted by what occurred before, in a position which he could not control.

After completing the establishment of the "new school," as I had imagined the spirit of the law to indicate, I found occasion in 1872 to return to teaching in the intermediate school. In recognition of what I had done the town representatives of Budweis nominated me as director of their *Oberrealschule* and the *Landeschulrat* promptly confirmed me in this position. My acquaintance with men in the upper circles was not at the time of a sort to suggest the idea that I might be in danger because of previous services.



It was also a betrayal of insufficient knowledge of men that I accepted as sufficient the verbal promise of the *Stadtrat* to give me credit as a matter of course for my period of service in the *Volks- und Bürgerschule*. How little also I understood the Austrian judges of the time is indicated by the fact that when presently the quinquennial advance in my salary was paid, on the basis of this reckoning, and with written authorization, I regarded the transaction as sufficient proof of the arrangement once for all.

Another candidate for the position of Director was Dr. M. Koch. As professor in the same institution, as a son of the city, as a relative by birth and marriage with the most well-to-do families, he was the more humiliated by my preferment because he had been unsuccessful in competing for the position which I previously held. Surely the decision against him in the two cases made no friends for me in certain circles. Such friends might presently have been of especial use to me, since my political activity, which I did not feel bound to suspend, brought me into collision with many elements in my own camp—to say nothing of the national and clerical opposition—and at that time the wholly inexperienced population could not distinguish political from personal enmity.

In 1871 I was member for Elbogen of the Bohemian *Landtag* during a very short session. I declined re-election in consideration of my new position in the *Realschule*, although urged to stand again by the group Pickert-Alfred Knoll. All the more necessary seemed to me my activity in the town which was even then more threatened than was realized. The German middle class had no points of support whatever. The most frequent resort was to the "Ressource," the spirit of which was relied upon to equalize taxation, but this was a feeble reliance, since its provisions were particularly adjusted to the changing elements of the civil service and the officer class. No fundamental change was possible here; yet I tried to find out whether a reform were not feasible in the way of giving to the statute a somewhat broader basis upon which the German element in the population could build some shelter. In the Budweis of that time these petty matters were regarded as very important. Bürgermeister Claudi felt decent disgust for all such efforts. The clan of the unsuccessful Dr. Koch, with the rich soap-maker and city

councillor, Lampel, at the head, manifested a similar reaction, and regard for his popularity drew to their side the worthy old Stegmann. Perhaps similar considerations moved J. U. Dr. Wendelin Rziha, the leading spirit of the governing class at the time, to put his organizing talent at the service of my opponents.

These were also the very people with whom national inspector Father Maresch—pulled by what strings I do not know—merged his interests, at the time of his first inspection of the *Oberrealschule* under my direction. It was not an easy task to show that there had been a falling-off in efficiency. Eleven pupils took the examination under his supervision, and all passed, six with distinction. Nevertheless he asserted a falling-off in a complaint served on me later. How and by whom details were collected in all parts of the town to support charges against me I do not know. At all events such a collection was made with such success that Father Maresch thought he had sufficient material for a disciplinary complaint to the national *Schulrat*.

The chief object of attack was my unecclesiastical temper. But on this very point the crown witness who had been counted on failed—viz., *Anstaltskatechet* and later *Stadtdechant* Father Marek. My “temper” he said was well known, but it had never led me to hinder him in discharge of the duties of his office. The nature of the other charges may be gathered from the blackest of all the faults alleged. It was said that in the drawing-room there was a picture of the Kaiser in his youthful appearance of 1849. The teacher of penmanship had felt called to try his unskilled hand on an attempt to bring the picture down to date by painting a beard. In removing the picture during the cleaning of the building between semesters, and in a way which could scarcely have been observed except by the would-be artist, I was charged with having insulted not only the latter but the original of the picture. This constituted merely the point of crystallization for all the more trivial charges. In the disciplinary court, the *Landesschulrat* of the time, Father Maresch sat as complainant, witness, and referee. There was no verbal hearing, no examination of witnesses. In spite of that, a majority could not be gained for an administrable judgment. The verdict was rather entirely indefinite, to the effect that under the

existing local conditions my efforts could not be expected to be fruitful of results. Therewith nobody was satisfied. On my appeal the ministry suspended even this noncommittal judgment. Another tack had to be taken, and Father Maresch found it in all secrecy and quiet in a way in which the whole community might, so to speak, be bribed and satisfied.

Happy at the fortunate outcome of the affair, I started in the vacation of the year 1874, in company with my friend Dr. Holzamer, on a recreation and study trip through central Germany. In Nuremberg I found in my mail a clipping from a home paper which contained an account of the cancellation of my position as Director. Without any publicity my seat had been pulled from under me. The *Realschule* in Budweis had been nationalized, and all its positions were filled with new people. The school board—this time the referee undisturbed—ignored all my rights to legal protection, and the court appealed to declared itself without jurisdiction, on the ground of an ancient court decree, and referred me to the political authorities. Thereupon when I confined my demand to the promised pension, the court found that the unrecorded account of my service years was not necessarily to be taken for granted from the transaction above recited. Although the claim was as clear as the sun, I did not have the means to pursue it farther—nor the confidence. Thus the negative judgment acquired legal force. In spite of contrary decisions elsewhere, I have to this day an unsatisfied claim of 36,000 kreutzer upon the town treasury of Budweis.

It seems to me that a sort of conscientious scruple expressed itself in the legend which arose in Budweis that I was a victim of the "*Tschechisch-klerikalen Reaktion*." As it was commonly understood the content of this legend was incorrect. To be sure my activity in the *Volksschule*, as well as my attempt to influence politically the inert German mass, was disagreeable to the reactionary Tschechs, and I often had to put up with demonstrations of the fact, but I never suffered hostilities on account of my activity in the *Realschule*. On the contrary it received every recognition from the progressive Tschechs. The enmity was, however, not personal, and it did not manifest itself as persecution in the sense implied.

The like was true of my relations with the clerical circles. Although my aims were opposed to theirs, and in spite of many an affront from the subordinate catechists, the leading clergy never made themselves my personal opponents. Both their nationalism and as I believe the integrity of their purposes restrained them from sharing in the unchivalrous program of Father Maresch.

I must also refer to my colleagues of the time, in order not to leave them under groundless suspicion. Father Maresch understood how to spread fear and trembling among the teachers by the persistence of his unlimited domination in school matters, about which no one seemed to be disturbed. With two or three exceptions, however, my colleagues at the time were on my side with a freedom from fear which could be sustained only by sincere conviction. Several of them were in various ways disciplined, although later reappointed in the *Staatsrealschule*. Their offense was that they presented me with a loving cup at my departure. The catechist, Father Maresch, was transferred into other relations, and this was regarded as a sort of discipline which the city afterward removed by his promotion to *Dechant*.

I was now without position and practically without means. I had no relatives to lean upon in finding a way to support my wife and three children. My courage did not fail, however, and neither sorrow nor trouble took away my heart. It had no room for cowardice nor disgust, on the contrary I began to have a joyous sense of freedom. The years of being under watch, for purposes which I could imagine, the spying and the gossip, with the delight of success the traces of which I had to encounter step by step up to the triumph of the crime of the picture, the hundred petty annoyances up to the triumphant final blow—all this had so nearly stifled me that, from the moment of my enlightenment at the Nuremberg post-office about the relentlessness of my enemy, the sacrifice of my position did not seem too great a price to pay for freedom from the filthy atmosphere. In consciousness of youthful strength I regarded the world as by no means closed against me. On the contrary, one part of my interests had long tempted me to leave the parochial conditions of Budweis, shut off at the time from the whole German world, and my companion, so faithful in all the

circumstances of life, was prepared without reserve to share all my fortunes.

In the youthful German Empire there was glowing in 1874 in all ranks a lofty enthusiasm for progressive endeavor. Moved by such ideas Dr. Leibling, in association with choice men—Schulze-Delitzsch, Miguel, Gneist, Virchow, Löwe-Calve, Fritz Kalle, and others—had founded a “Society for the Extension of Popular Culture.” Its membership and branch organizations extended throughout Germany. Its purpose was similar to that of the society which Dr. Holzamer founded, and which I developed into life—the “German Union for Dissemination of Knowledge Useful to the Public.”<sup>1</sup> It aimed to surpass the older society both in extension and in activity. Through the mediation of the friend named I found here the field I had desired for unhampered activity in the fight for pure humanity. I accordingly moved to Dresden, and from this point as base of operations I entered the service of the society mentioned, as traveling teacher. My work was not easy. My self-imposed ideals made severe demands upon my strength of mind and bodily endurance. The winter was unusually prolonged. My first trip took me into Niederlausitz, where in Guben Dr. Hamdorf was the first German in the Empire to extend to me a friendly hand. The second circuit was in Upper Saxony, and there was deep snow on the ground until late in March. While on the trips I not only continued preparation of my lectures, for which the circumstances had not left me enough time, but I carried on work also for the other union; and whenever I had a day in comfortable quarters near a warm stove, I counted myself among the luckiest of men. Then the fate of our countryman, Paul Stransky, would come vividly before my mind. My studies in the archives of Leitmeritz had given me many details about the subject. When I compared my persecutions with his I congratulated myself on the progress since his time.

At that time the eyes of all hearers betrayed confidence in a better future, to be based on improved morals and intelligence. I saw much genuine thirst for knowledge. I was delighted with that moral elevation and striving for the ideal which so distinguishes the German people in their own land from all others, and which exhibits

<sup>1</sup> See p. 149.

in the entire German education of school and home something imponderable and indefinable which cannot be reproduced by all the imitative devices of other countries. My new vocation thus gave me much high satisfaction. Moreover, my journeyings tended to satisfy my own thirst for knowledge. Including the later years, in which I was not all the time on the road, I visited almost every part of Germany, and the way in which land and people presented themselves to me gave me deeper insight as a rule than any other type of traveler could gain. My heart had always longed for this sort of knowledge. Many educational colleagues in the German Empire, some of them with eminent names, showed me the most cordial attention, and with some of them I formed intimate and permanent friendships.

During the following vacation period I had the pleasure of meeting in Dresden several of my former colleagues, who professed their faith without fear of the widely extended system of denunciation. Among the co-operators with the society for useful knowledge Professor Dr. Huppert visited me and Dr. Holzamer joined me in a tour of the Harz region.

As a result of the hardships of the campaign of 1866, Dr. Leibling was severely disabled, and the injuries proved fatal in the autumn of 1875. It was necessary for me to move to Berlin to take provisional charge of his work. Then I became his successor as general secretary of the society, and my family followed me to Berlin. There followed the ten best but most laborious years of my life. Although I had occasion to visit all parts of the Empire, I was not entirely separated from my family, and the new field of labor, with ample assistance, afforded me besides opportunity to devote my leisure to use of rich literary and museum material for purposes to which I was impelled by my strongest impulses. To be sure, in order to reconcile these interests with the duties of my position I had to employ every moment which I could wring from day or night, and to forego everything which the capital offered except these resources. In those ten years I saw the inside of only two Berlin theaters, and only once each. On the other hand the progress of my knowledge, and a vacation trip once a year to my old home satisfied all my desires for pleasure.

Since I was not a citizen of the German Empire I could not take an active part in politics, but my occupation brought me into somewhat close relations with some of the most important parliamentary leaders of the *National-liberalen* and of the *Fortschrittspartei*. Besides those already named I should mention Dr. Hammacher, Franz Duncker, Rickert, Parisius, A. Traeger, Seyffardt-Krefeld, the two Eberts and Zelle who later became *Oberbürgermeister*.

I count myself fortunate in having been able to continue my favorite studies and at the same time to make them of service in my occupation. In Budweis, in addition to lectures for the *Gemeinnütziger Verein* and the editorship of the *Volkskalender* which was an organ of the same purpose, I had begun to develop the plan of a series of popular textbooks. The idea was to make the books a graded course which would enable studious laymen to proceed from more familiar to less familiar subjects, or at least to choose reading matter which would enrich their knowledge and sharpen their insight. To me and a circle of friends it was a settled conviction that the degree of profitable use of newly acquired political freedom as well as of effective struggle for the protection of our national group would depend on the degree of general knowledge and of all around exercise of the power of generalization. These unpretentious little books were to scatter a few seeds for this sort of harvest. Accordingly the *Verein* published *Des Landmanns Gäste* and *Pflanzen der Heimat*. Then I added detached books on geography, geology, and astronomy, with the intention of continuing with general and cultural history. The work itself gradually turned me, however, from the original program, and set new aims. As continued intercourse with educational unions of all sorts constantly intensified the demand for attention to cultural and social history, I was forced to immerse myself deeper and deeper in study of those subjects. The path to them led through ethnography in the widest sense of the term, for the study of which, moreover, the magnificent collections and other incitements of Berlin afforded the most natural stimuli. From this standpoint I found myself forced back into renewal of the unfinished fight of my youth between belief and doubt as an incident of further studies in the history of religion and in folklore, the results of which began to

appear in a series of books dating from 1881. The discoveries which I thought I had made seemed to me to have been set forth implicitly in such manner, in the little book *Der Seelencult in seinem Verhältnisse zur althebraischen Religion*, that for the purposes of seekers after truth no further explanation would be necessary. Only after I had found myself fundamentally deceived in this did I take up the task of showing the influence of the same principle in all religions and all religious developments. Unfortunately I found it necessary to yield to the publishers' desire that I should not emphasize in the title this purpose and correlation of the books. This necessarily caused some confusion and unfavorable judgments. Still, I could credit my work with leading toward somewhat general abandonment of the false clew which the system of so-called "comparative mythology" had followed, and thus to emancipation of research from a narrowing monopoly.

Although I by no means neglected the duties of my occupation for the sake of these labors, I was aware that the employment of my leisure could no longer contribute in the same degree as before to the purpose for which I was employed. On the contrary it was bound to become more and more detached. Anyone who has been wholly devoted to his own work will understand that the duality of duties began often to oppress me. Although I had learned from childhood to pay heed to the gravity of the bread-and-butter problem, yet I could never consent to be guided by it alone, nor to be subjected to it. If in the circumstances of the time I had been willing to do that, I should have left *Die Religion der Kulturvölker*, etc., to take care of themselves, and along with my official duties I should have been able to enjoy many pleasures suitable to my social standing. I could not make that choice, however, and yet the signs of the times—no one else could see the symptoms as plainly—seemed to be forcing me toward a decision that could not be long deferred. Although there was no causal connection between the fact and my affairs, the death of our first president, Dr. Schulze-Delitzsch, seemed to me to be a warning that my choice should be made. The spiritual movement in the German population was at that time visibly slackened, and I was convinced that, in sharp contrast with my own desires and inclinations, the activity of our



*Verein* must thenceforth require, instead of calmly persistent instruction, more and more exclusively agitation. I therefore had to ask myself seriously whether my age and my talents would qualify me in such a degree for that sort of work that it would pay to sacrifice for it the research that was next to my heart. Who can correctly appraise his own work! That my deeper inclination was urging choice of research was to me as plain as day, and that at least in his own opinion and in that of our new president, Heinrich Rickert, my colleague, the youngest of the brothers Wyslicenus, possessed the desired qualifications in a degree which I did not credit to myself, I was willing to grant; and it quieted my scruples. Under the circumstances I regarded resignation of my position as a sacrifice which I was bound to make to that institution which had saved me from the most embarrassing situation and had lifted me to a fairer life. I hoped at all events that I could help myself for the future.

I accordingly purchased from my savings a piece of forest land (*Bauernwald*) in the central mountain region of Bohemia near Leitmeritz, the beautiful home of my choice. On it I built a snug house into which I moved in May, 1885. I had in my pocket a publishing contract which assured me labor and bread for at least a few years. My nearest friends—so I may call Dr. Hammacher, who afterward sought me out in Kundratitz and *Stadtrat* Röstel-Landsberg—found the plan venturesome, but still more reasonable than the scheme of emigration to Brazil, previously proposed by A. von Eye, the custodian of the Germanic Museum. Today I must laugh at it as childish that, at the time, I took the failure of my *Seelencult* seriously enough to make flight from the musty old continent seem the proper reply. My wife was ready to follow me confidently into exile. She did not know the motive of my disaffection. She knew better my glowing affection for the tropical world which I was never to see. As a counterweight to this renunciation the flight into the Bohemian forests, in spite of the economic considerations which Rickert did not tire of keeping before my attention, was a harmless affair. From childhood I had been accustomed to the most straitened rural conditions. Life in the great city always seemed to me a burden. My provincial frugal habits

could not order our expenditures so as to lighten the burden. The Mark also failed to afford me compensation for the pains I felt at deprivation of the enjoyment of nature—at least until my fellow countryman, Dr. Schiff, Berlin representative of the *Neue freie Presse*, had begun to introduce me in some measure to the more hidden charms of the flora of the region. I was able, nevertheless, to accept the not yet petrified *Thiergarten* in place of the melancholy beauty of the Bohemian forest and the deep charm of my native land; but the kindly allurements of our central mountains in which I had rejoiced in the springtime of my life would not withdraw from my dreams. My wife was well aware of the difficulties of carrying on the household with uncertain sources of income; but for that very reason she also with practical logic was urgent for a decision: "Now only are we equipped for such a venture—in a few years that will seem a burden to you which now seems merely a pleasure!"

Into the third year I enjoyed undisturbed the idyllic life of the forest abode, and I wrote from studies largely completed in Berlin my larger *Kulturgeschichte*. Minor works of a similar sort had already appeared in *Wissen der Gegenwart*.<sup>1</sup>

After the completion of this work old friendship disturbed me in my solitude. Friend Philipp Knoll could not bear to see, in the midst of the swelling waves of the German-Bohemian struggle, such—in his opinion—valuable energy unemployed. A temporary illness gave force to his urgency, and his arrangements enabled me to remove to Prague, while retaining my country house as a summer home. My literary activity was now to be in the service of politics, which had been its original employment, and of journalism. On my side a sort of "first love" helped to overcome the initial aversion to this plan. I had begun my teaching career with an investigation of Bohemian local conditions, and I now felt a drawing as to the completion of something already begun toward Bohemian history, in which, to be sure, social history had meanwhile become the chief

<sup>1</sup> The *Kulturgeschichte der Menschheit in ihrem organischen Aufbau* was like my works on the history of religion in departing from the beaten tracks in choice and emphasis of essential material. It was later translated by Dr. Frischmann into Hebrew (Warsau-Verlagsinstitut *Achiassaf*), and is now in course of translation into Magyar for a library of social science.

concern. There had always been charm of mystery to me about trying dark unbroken ways. Here I should have to deal further with obstacles thrown into my path. This helped me to resolve at least temporarily to plant my traveling staff at Prague, where alone I could find all the necessary resources.

But I was far from finding here the repose I desired. Scarcely had I so far arranged my new program of duties that I could arrange work for my surplus time than one obstacle after another blocked my way. In the year 1889 my devoted friend *Reichsrats- und Landtagsabgeordneter*, Dr. Rickert, died, and even at his funeral I was urged by the legislators present to take his place. I resisted honestly, and the party leaders in Prague supported me. It was, however, of no avail. The circumstances forced us to yield.

The period which I spent thereupon in the rural electoral district, Tetschen-Rumburg, and still more in Vienna, turned me completely from my intended study, and the political duties once undertaken placed new hindrances daily in the way of return to such labors. At the same time I was able in another way in Parliament to return to a first love, since the Liechtenstein proposal for modification of the public-school law enabled me, not without success and recognition, to enter the lists against the renewed alliance between clericalism and German philistinism.

When the Vienna compromise (*Ausgleichsbeschlüsse*) of 1890 had again enabled the German representatives to share in the activities of the Bohemian parliament and in the administration of the country, circumstances were again changed for me. With Dr. L. Schlesinger I was chosen as a member of the national committee, and as such had sufficient reason for resigning my membership in the *Reichsrat* in order to confine my activity to Prague. Now at last I was able to continue my studies of the history of old Bohemia. These were again interrupted by long and serious illness in 1894. I never fully recovered from the effects of this attack, at least not to the extent that I was ever again in possession of my full working strength.

During the period just referred to I had published partly in the *Mitteilungen* of the historical society, partly in *Bohemia*, a number of detail studies on critical questions of Bohemian history and

legend. In the following period occurred my gladly undertaken collaboration with the *Gesellschaft zur Förderung deutscher Wissenschaft, Kunst und Literatur* founded by my friend Knoll. As member and as second president I served the society as long as I remained in Prague. With the support of this society I was at last in 1896 able to see in print the first volume of my *Sozialgeschichte Böhmens in vorhusitischer Zeit*. Before the second volume appeared in 1898 many difficulties with the publisher, G. Freytag, had to be overcome, and even then it had to appear abbreviated and mangled, because the publisher insisted on such limitation. No one of my books could have made me rich, but no one of them caused me so much annoyance and dissatisfaction as this in connection with the publisher. At that time I resolved never to undertake a book for a local publisher, and with the exception of one or two minor contributions in book form to Bohemian architecture, I carried out my resolve. I contributed minor socio-historical papers to the *Mitteilungen* of the historical society, to F. Wolf's *Sozialwissenschaftlicher Zeitschrift*, and to *Deutsche Arbeit*, published by the society named at the beginning of this paragraph.

In another connection annoyance and dissatisfaction were also the final outcome of irritating and nerve-racking activity and devotion. At the same time I cannot deny that my share in the national administration afforded me many an insight valuable to a culture historian. Among the subjects particularly assigned to me, I was especially interested in the technical problems of water-works. I was a member of the commission for the channeling of the Moldaw and the Elbe. I was interested in like degree, however, in the solution of several urgent social problems. My report resulted in the law which provided for district conservation stations eventually to be distributed evenly over the country, and with national support.

This enterprise was not sufficient to earn the thanks of my German countrymen. Here also the national interest crosses the social, and without legal determination the one must always suffer from the other.

All the experiences which I gathered in my most diversified political activities tended to confirm my conviction that the first

and indispensable precondition of the material and spiritual prosperity of two national stocks, located in the same country under such circumstances as those which existed in Bohemia, must be a fixed legal norm for their status, and their freedom of movement. How strict or liberal should be the terms of this law is a matter of secondary importance. Whenever we Germans have neglected an opportunity to secure such a norm we have committed a political blunder injurious to both parties. It is no longer practical politics to demand the subordination of one of the national groups to the other. To abandon the field to enthusiasts for such a policy is at the least sinful negligence. Among the minority such elements may get credit for their zeal. If their impulse seizes the majority the political craft will run aground.

That this was the state of things in the German party, however, I had only too much occasion to learn when the frequent illnesses of Schlesinger forced me to preside at the meetings of the club. That the Reichenberg *Volkspartei* split with us was not in itself a misfortune. Its action set the example, however, for further secessions, which with conscious purpose took their stand upon the unattainable because this program most surely promised the eternity of their existence. But not even by this policy did they become a common danger. To reach that pass another trifle is necessary: that electorate and *Volk* shall credit that which this program—as the catechism phrases it—“gives them to believe.” And the fact that this actually came about was the entire hopelessness of the time. This very transition, this injecting of the politically impossible into politics, became the active ferment, and first of all in the German club itself. With every question of importance the greater number were at once ready for a jump. Popular favor so easily gained, and the certainty of securing popular support by mere revolt from the club program were the death of reasonable politics. To give more of my energy and time to politics seemed to me the more intolerable since my spirit of independence revolts at nothing more than the reproach of *Klebertum*. I well know that historically and essentially our national stock is a labor folk, and sometime there will be a return to kind. It does not pay to wait for such developments when one has reached my age.

Such was the state of mind and the calculation on the basis of which in the autumn of 1898 I decided to withdraw from political activity in the *Landtag* and in the national administration. I now at last possessed for the first time in my life that which in hours of overweariness I had so often coveted—unlimited leisure for literary and similar enjoyment. I had no longer the courage and inexperience of youth to risk my economic life on the basis of literary work. I preferred to begin a new section of life by investing my small savings in the foundry belonging to my son-in-law in Aussig. I became a silent partner in the firm “Ig. Lumpe’s Neffe,” and I passed my time according to the season of the year between Aussig and Kunderatitz.

Only once more did the “merchant” fall under temptation to leave this quiet haven. The commission appointed to nominate a successor to my former parliamentary friend, Hofrat Beer, as professor in the *Technische Hochschule* at Vienna, had the idea of proposing my name. A lustrum earlier such a nomination, with the involved recognition of my scientific endeavors, would have meant the realization of my most extravagant dreams. Now my own decision had to destroy the satisfaction in the germ. Apart from the fact that my age was no longer promising, the health of my wife, whom I prized above all else, might have been endangered by the migration and the other changes connected with it. I owed much more to her than to my ambition. But even with this sacrifice I was able to prolong her life only a few years. On the seventeenth of December, 1904, I was left alone.